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Memory

Keys

Memory Keys

A "Table-top" Treatise on Unlocking the Mind's Treasure-vaults of Memory

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TEST YOUR MEMORY

What did you do between the hours of 10 a. m. and noon, May 6, 1905?

Do you remember?

If you do remember what you did at that time it is because something exceptional impressed itself upon you.

That period was once NOW just as much as THIS MOMENT is—and yet, a week hence, perhaps you could not give even an approximate description of what transpires RIGHT NOW!

A speeding ship leaves a wake, but the wake fades away in a thin line of spume—and there is no mark left to record the fact that a ship passed that way.

But there is a record of every thought, every experience, left somewhere in your brain.

Why should it not be as easy to recall EVERYTHING you have experienced, as it is to tell what you did twenty minutes ago?

EVERY NORMAL PERSON retains some kind of active memory. It is different in different persons. It is different for different reasons. Some adults can

recall incidents reaching back to infancy—while to others life before their twelfth year is a blank—as though they had been projected into life at twelve, and never knew earlier childhood.

TEST your memory. What does it reveal?

If you are a person of mature years, can you tell, without pausing to think and find mile-posts in your mind, just what you did in 1888—or in August, 1889? Just WHAT do you remember most easily?

You remember the incidents that CAUSED THE GREATEST IMPRESSION. That is not startling—but it is important. You will learn its importance before you have completed this treatise.

You remember incidents that HAD A PUNCH BACK OF THEM!

They seem no more distant than yesterday—though they may date back forty or more years.

You recall DISAGREEABLE incidents without effort—because their impress was greatest. Likely, you can remember all of your enemies—but perhaps you forget many of your more agreeable acquaintances.

As time passes you substitute. You change facts. You say that you remember cities—but cities change. You visit a city to which you have not journeyed for twenty or more years. Its geography and its typography seem to have altered. You move away from a childhood home—stay away a quarter-century, and you return to visit your old friends. You are there a week

or two. But afterwards, likely you have only a picture of the town you knew once; not a picture of the town as it is today!

There are strange freaks in memory processes—and equally strange conceits. Just as accurate history has been written rarely, so are there few cases of accurate memory. We think about that which we have passed through—and "make over" our experiences with our contemplation of them.

Others have shared our experiences with us. We hear them talk about the times that were. Just as twenty different persons will have twenty different versions of an accident which they have witnessed, so will persons differ in their opinions of experiences.

Our minds play tricks on us. We are everlastingly altering our memories—except certain special kinds of memories, which we shall get to later.

Here are a few samples of FAULTY MEMORY:

Smith's family lived in the town of Blank for two generations. In the same village, as neighbors for these two generations, lived the Brown family. John Smith and Jim Brown were playmates and schoolmates. They graduated from high school at the same time and attended college together. It is reasonable to believe that John Smith knew Jim Brown.

Years later, Jim Brown became a detective—and a capable one at that. He succeeded in "a big case," and was offered employment by an agency in the largest

city in the state. His fame grew—and finally he became attached to the Government service, and made a reputation worth while.

John Smith was proud to say that he knew Jim Brown, and when Jim was at the height of his career, John called on him in Washington. There he met a man from the "back home" country, who lived in a city a hundred miles from the old Smith and Brown home town.

This man's name was Robinson. In talking with Robinson, Brown mentioned that he was a boyhood chum of Jim Brown.

"Why," Robinson observed, "I don't see how that could be. Jim Brown's folks and my folks were neighbors for thirty years, and Jim and I were in the same class in high school!"

To Smith, Robinson was a liar—and Robinson held the same opinion of Smith.

What was wrong? Smith's memory was accurate, and Robinson's memory was faulty. Smith had a "fast-color" memory, and Robinson had a "fade-out" memory.

But, strange as these following statements may seem, they are true:

With his active, dependable memory, Smith was a failure. With his blow-hole memory, Robinson was a success. Smith inherited a fortune and lost it. Robinson started poor and succeeded in a big way.

Here is another instance:

Cummings prided himself on his sense of direction. He claimed to map every place he had visited—and map it perfectly in his memory.

For twenty years he had not visited Chicago. But, he argued, while there were new buildings, he could recall the streets perfectly. Nevertheless, even though many persons corrected him, he still insisted after his visit, that Madison street should be north of Washington street—and at one time had been. No one can iron this error out of his mind.

How many persons, who were billed as "star witnesses," failed miserably when shrewd lawyers put them to the vital tests of memory? We may say that the witnesses were confused and likely they were. But, brought down to dates and facts, they found that they remembered little. Their testimony had no value.

Now, let us digress a moment.

You have heard about "sky vision"? It is the vision that comes to aviators of experience. They can see things that the novice could not distinguish were those objects pointed out to him. They learn to interpret shadows and shapes. They know woodland stretches from cloud shadows—and trains from factories, and roads from streams. They can see birds on the wing that the novice could not see—and they can detect other planes that would make no impression on the sight of those without air experience.

There is the sight of the huntsman that mystifies the amateur. The old hunter can see birds and wild animals that are only part of the forest scenery to the novice.

There is vision for figures—for colors—for many different classes of SIGHT. And just as there is a difference in vision, so are there differences in hearing, in tasting, in feeling and smelling.

If the sense-perceptions of persons differ, is it unreasonable that their memories should differ?

One person can learn languages easily; another not at all.

Here is a case of a number of boys who were reared in "the North country," where vision was confined to views of the woods. Their only playground was the forest. They should have been great botanists. Several of them became lumber experts. One, at least, could see no difference between most of the varieties of trees. To him, they were "just trees."

This man, in talking to one of his former boyhood friends later in life, said: "Bill, how can you tell what kind of wood you are looking at when it is stained and polished?"

"I don't know," Bill replied honestly. "I can tell; that's all. I have heard men say that it is the grain, but this is not true. Some woods have the SAME grain; many the same texture so far as the eye can see. Still,

there are differences. I know—but HOW I know, I cannot explain."

Why does a typist remember the position of the keys on the typewriting machine? How does the musician remember the keys of the piano? Those instances represent a certain kind of memory. They belong to the MIND—and whatever belongs to the mind must create MEMORY RECORDS somehow—to some extent.

"Memory Training" has become a sort of hobby—and a healthy one! If the method of training the memory is not too cumbersome, it must help. If it is too cumbersome, it injures more than helps.

MEMORY IS JUST AS MUCH A NATURAL FUNCTION AS THINKING. It is PART OF OURSELVES.

Your heart functionates. So long as conditions are right, the pump-action of your heart is as logical as breathing—and calls for no greater conscious effort on your part. Why should MEMORY be a taxation on the mind?

If you are obliged to go through severe mental gymnastics in order to remember experiences (and whatever we do or think is an experience), that would indicate that your mind did not function properly at the time you went through those experiences.

MEMORY TRAINING is another way of saying NORMAL THINKING. If you think normally, you remember normally.

If, in order to remember the name of a man who chances to be known as Mr. Rivers, you must think about the ocean, rain, Niagara Falls, Minnehaha, bath-tubs and other things denoting H_2O, you are paying a fearfully heavy price to do what should be as easy to do as telling your own name—provided there is any reason for remembering Mr. Rivers.

The man who stutters, says that, if he can whistle first, he can talk properly. And so we find many "whistling" courses of memory training that are needless burdens.

LESSON I

IS THERE SUBCONSCIOUSNESS?

Says the pseudo-psychologist, "We have two minds" much as he would say "A cow has two stomachs." The statement regarding the cow may be correct. It might have eight stomachs, so far as that is concerned. It needs them. But who ever lived who needed two minds?

If there are two minds, how can there be INDIVIDUALITY?

The subconsciousist supports his dual-mind theory by citing the numerous instances of REFLEXES.

Also, he refers to hypnotism as a court of last resort in proving that we "have two minds."

You have ONE MIND, because YOU and YOUR MIND are not two things. You can not separate THOUGHT from yourself—and you can not divide your thought.

You have REFLEXES—and thereby you keep in

The theory of subconsciousness was established only after considerable effort—and now that it is established, it is like any other habit. It persists in repeating itself.

To say, coldly and with finality, that subconsciousness is but a fanciful name for the reflexes, which have been recognized these many years by the medical fraternity, might not go unchallenged. Surely, so bold a statement in these strenuous "psychological" days, needs—demands—a submission of evidence.

In a measure, this subconscious idea is a sad and irksome subject. It is almost disagreeable—but subconsciousness has been associated so long with memory culture, it is a subject that cannot be dismissed with a word. Let us dissect it leisurely:

No matter what your mental or physical state may be—irrespective of how injury or fever may distort your judgment—no matter who you may be temporarily in your own opinion, YOU ARE ALWAYS YOU! That SENSE OF ENTITY never leaves you. In your wildest dreams, YOU ARE YOU. In your delirium, you remain yourself, without respect to what nonsense you may babble.

The hypnotist may tell his somnambulistic subject that he is George Washington, and the subject, in his dream-state, may believe it—but WHAT HE FEELS IS HIS OWN SENSE OF BEING!

You say that the pianist develops subconscious memory—and if you mean that the reflexes respond auto-

matically through long training, you are correct. You say that the subconsciousness may become dominant, and usurp the throne of reason—and you point to lunatics as glowing examples of your theory. But perhaps you do not take into consideration the brain or nerve-lesion of the insane patient.

You say that the subconsciousness holds a complete storehouse of memory, but you forget that the CONVOLUTIONS on the cerebral hemispheres are but MEMORY STREETS, cut shallow or deep according to the experience that built them.

You forget that the gray-matter of the brain represents the cobblestones of MEMORY'S PAVEMENT —and that the subconsciousness is supposed to reside in the cerebellum, the madula and the nerve-ganglia, which are but INSTRUMENTS OF YOUR OWN VITAL BEING!

The REFLEXES represent the machinery that is much more cunning than the air-brake or the electrical devices that illuminate signs and give them seeming motion—or the cinematograph that records and projects "pictures of motion."

The more you understand the NATURE OF THOUGHT, the more clearly you will discern that many functions of the mind that we have been told are subconscious, are only examples of the real nature of thought.

THOUGHT IS THE QUICKEST THING IN THE UNIVERSE.

Electricity travels about 186,000 miles a second, but thought can outstrip electricity so easily, "the juice" appears to travel at a snail's pace in comparison.

Perhaps you forget that your SENSE OF BEING is expressed through YOUR INHERENT ABILITY TO THINK—and that every sensation you ever experience is but an expression of thought.

The psychologist tells us that, on the one hand, subconscious cerebration can be dominated by suggestion —ruled completely; and, on the other hand, it gives rise to our most ennobling thought. It is master and serf. Is that not a paradox?

Viewed in one light, we see subconsciousness as animal instincts and in another light, we view subconsciousness as the soul itself. Your subconsciousness, therefore, is a SECRET YOU, bottled up, and uncorked only under certain conditions—wise as Solomon at one time, and a brother of the swine at other times!

But the YOU that goes through all the hopes and fears and aspirations of life, the YOU that you always thought you were, the psychologist typifies as only an artificiality. Do you believe it? Do you think that life is possible with such unreasonable madness?

We need less of subconsciousness and more of CONSCIOUSNESS!

God gave you reflexes to carry on certain bodily functions without obvious mental effort. Through this reflex action, your muscles can be made to respond to certain memory of dexterity. But your fingers do not do the remembering. The muscles in them have become exercised for a certain purpose, and that makes it easier for your mind to direct them without the expenditure of much apparent effort.

The reason for dexterity is NOT in your bodily structure, except as your bodily organs, including your brain, are but servants of YOURSELF—of your own durable entity.

To worship the theory of subconsciousness, is—in time—to alibi your own shortcomings. Some persons like to have "another self," which is a sort of official goat, upon which they heap the indignities of their own bad tempers.

Brain injuries—be they apparent or hidden—sometimes short-circuit certain records of the brain, and give rise to aberrations that are called splendid examples of subconsciousness.

One thing is certain: As you strive to give yourself a better memory, you must accept the responsibility of YOURSELF. The more you cherish the subconscious theory, the more difficult your task will be. To set up the idea that you have a hidden YOU within yourself, is to shunt responsibility onto a sidetrack. If you seek

to escape responsibility, how can you develop your memory or any other phase of THOUGHT?

Only as your learn to distinguish certain subtle and lightning-beating processes of thought, will you begin to see that what has been called subconsciousness is ordinary consciousness—and that back of your moments of apparent mental torpidity, there is a ceaseless, restless searching of the SELF for knowledge of some description.

LESSON II

THE QUICKEST OF ALL THINGS

The wireless message is rapid—but thought is so much more speedy, there is no comparison.

Thought seeps through the brain. The brain retards thought to some extent, and under many conditions. That is because thought performs certain physical work on the brain structure.

The flash of lightning in the black clouds is electricity, but you still can see its course. At least, the retinas of your eyes photograph a picture of that course and in feeding the sensation to your brain, that picture may be lengthened out somewhat. It was not too rapid for your retinas, nevertheless!

The radio message, no longer depending on the air, but vibrating through that mysterious ethereal something that is said to permeate all else, travels 186,000 miles a second—which is very much faster than the electric bolt that we see during a thunderstorm.

Thought sometimes manifests itself unimpeded by

brain resistance. Usually, we recognize thought by its travel through the brain-mass.

To illustrate: An IDEA flashes through your mind so rapidly it may take you hours to reduce to words the essence of the thought you experienced. The faster thought was thought—just the same!

These very rapid thought-flashes may be going on continuously without our recognizing them—and when we catch one of them by the tail, we may be inclined to say, "Ah, ha, that wonderful little subconsciousness of mine is busy again!"

If you just accept a theory because it "seems so logical," and let it go at that, you will fight for your theory, because you find belief in it so comfortable. Should that satisfy you?

Thought is just as much a function of YOUR LIFE PRINCIPLE as perfume is in a flower, or radiation is to heat.

You are thinking all the time—whether you admit it or not—and because you are NEVER segregated from your own thought-processes, you find an analysis of them rather difficult.

Which proves that WHEN WE THINK NATURALLY AND WITH INTEREST, there is nothing difficult about thought. When we grasp our thoughts and try to FORCE them along a certain channel, in the name of intellectuality, we feel that we are working!

And this may not seem to be related to memory, but we shall prove that it is.

There are times when YOU HAVE TO THINK FAST. Sometimes you become confused and do not think coherently—but there are times when you are "all keyed up," and you arrive at decisions very speedily. You seem to think more in a minute than you would think ordinarily in an hour or a day.

Men and women who have nearly drowned, have said that their past lives floated before them so rapidly and clearly, it seemed as though they had lived from the cradle to their hapless state in just a few minutes. Memory was awakened. And it was waked up by the PRESSING DEMAND of the situation. You may call it subconsciousness, but never forget that WE SENSE THINGS ONLY THROUGH CONSCIOUSNESS.

If, in moments of stress, we can make our thoughts HURRY UP, that should be sufficient proof to any of us that THOUGHT IS SPEEDY BY NATURE.

There are times when thought no longer seems to depend upon its slower course through the brain-substance. It skips over the surface, or it unlocks closed doors rapidly. It does things that THOUGHT COULD NOT DO WERE THE NATURE OF THOUGHT OTHER THAN SWIFT!

Even in our mentally lazy moments when we say that "we think about nothing," our thought is not idle. Perhaps in those moments it is speeding up in ways that

would astound us if we recognized that speed. Occasionally, we do recognize it, because in some of these "mentally absent" moments a vital idea will flash into our minds so quickly as to startle us.

Philosophers have written many volumes of very dry and burdensome matter about the mind. Most minds would never recognize themselves after the pursuit of these heavy studies—that attempt to divide the mind into many chambers—and give impressive Latin names to the different divisions.

Put to the test of quick decision, how many students of the labored psychology pause to remember what Pro. So-and-thus said about judgment and memory and logic and many other things?

Put to the test, all of the so-called faculties of the mind prove that THEY ARE ONE; they unite in YOUR OWN ENTITY. Truly, thought may classify itself the same as it classifies plants or minerals. But whether it be judgment or memory or sentiment or anything else, it is still THOUGHT—and its nature is swift and its flight the most rapid of all things.

Just as the bee makes many trips to the clover field before he had filled one cell with honey, so may thought make many flights of inquiry before it has established one firm and dependable memory record. While thought is swift, it builds the structure of its experience slowly.

Look out of your window. You see MANY things,

and each one is seen because YOUR THOUGHT HAD ABSORBED ITS REALITY. Do you retain a memory of the buds and leaves on the trees, of the grass blades, of the infinitude of color, of the cloud shapes? You SEE them and RECOGNIZE them; hence, they have had a place in your thought. But your thought has not utilized them—except in a general way, or for very special reasons if in a more particular way—in the upbuilding of its MEMORY STRUCTURE.

The saw spins around on its axis many times in cutting a board. The wood finisher rubs the panel many times before he secures the final high polish. Thought goes on many flights before it MANUFACTURES THE RAW MATERIALS OF ITS OBSERVATIONS INTO LEARNING.

Thought must EXAMINE many things before it selects even one thing as essential to its records. And often thought has observed very cunningly and dropped the burden of its observation, only to claim it again if a REASON should ever arise for that recognition. And this swiftness, restlessness of thought gives rise to some hidden memories that apparently fortify the subconsciousists in their fascinating theories!

Thought is on the ALERT ever to acquire knowledge that YOU need in your life and progress. You may LOCALIZE thought and thereby build up a memory-store of importance. If you refuse to direct your thought in useful channels, you keep on thinking just

the same, but only by sending your thoughts on countless trips. Likely its cargo is light—and often unimportant. But the CARRYING POWER of thought is sufficient to make it bear valuable burdens of experience that will be stored up for future reference—like grain in a granary.

The more fascinated you are with the subconscious theory, the more you encourage your thought to go on flitting and fruitless excusions. Why do it?

LESSON III

DIRECTING THOUGHT-TRAFFIC

So far as your span of mortal life is concerned, we must think about your brain in saying anything relative to your thought and memory.

What happened before you were born and what will transpire after you die, are not parts of this discussion. Right now our chief concern with MEMORY deals with your mortal use of that memory.

MEMORY IS A THOUGHT RECORD—and it has a place in the brain.

The STREETS OF MEMORY have their being in your "gray-matter," which resides chiefly in your cerebral hemispheres. It also resides in nerve-tissue.

Years of speeding, flitting thoughts may leave few brain-records—and they will be shallow.

You have streets in your brain—some boulevards, some lanes and a number of alleys. And you have street-territory that has never been opened to thought-traffic.

You may not recall what happened between the hours of ten a. m. and noon, May 6, 1905—but for all that, whatever you have been through—have EXPERI-

ENCED—has left some impression on your brain-mass. A child's brain—soon after birth—is like a wax record with few indentations. The brain of a matured person is a warehouse filled with records.

You witness an accident. It SHOCKS you—frightens you. It causes a deep impression. The BLOW OF OBSERVATION has been severe. The memory-street that is cut to preserve this record is also very deep and wide. It is PAVED thoroughly with gray-matter. It is KEPT OPEN—because you think MANY TIMES about the accident you witnessed. Fifty years from now, memory of that frightful accident will be clear, because the memory-street that was made and paved, was very deep and very long.

It is always easy to recall that incident, because your thought courses over that record like a phonograph needle traces the sound-vibration streets on the record's surface.

But try to recall some triviality, and your thought-force feels its way over very faint records, and finds their REPRODUCTION most difficult.

THE FORCE OF THE ORIGINAL THOUGHT EXPERIENCE causes recurring thought relative to that experience, and the result is a clear, deep, well-paved memory-street. We may add that it is well-lighted. The thought-force finds no difficulty in locating and exploring that street. Its markings are all familiar, because thought has been over the ground many times before.

Music, as you know without being told, is a memory-process. The sound you hear NOW has ceased to exist a thousandth part of a second hence—but the MEM-

ORY STREET of the tune is cut easily in most minds. In "musically-inclined" minds, that street is cut very deep from the first. In others, many repetitions are needed to open that memory-thoroughfare and pave it.

Motion has meaning to us only because we REMEMBER the motions that have led up to the one we watch THIS MOMENT!

The baby touches a hot stove—ONCE. The burn, the fright, the pain served to cut and pave a very substantial memory-street for that little one.

Let us not say that there are many kinds of memory. There is JUST ONE KIND, but memory may be stronger with one class of experience than it is with other classes of experience.

It is very easy to remember DISAGREEABLE experiences, because they left stronger memory-records than the milder experiences. We never forget some death-bed scenes, quarrels with former friends, narrow escapes and like RED LETTER impressions. And if it is so easy to remember one class of experiences, why can it not be made as easy to remember some other, and more agreeable, class of experiences?

The mind reacts according to the weight and speed of the "blow" or impression, that strikes it. As that blow is heavy and fast, it leaves a deeper, stronger brain-record. Different persons feel the impact of different blows of observation in varying degrees. To the musician, the air that only pleases the non-musical person, is tracing a perfect pattern in that musician's brain. It is a preserved record of "the words and music!"

The stock company actor can memorize his part as easily as we could read the manuscript of the play. The

mechanic can take a piece of machinery to pieces, repair it and reassemble it without difficulty, because each fact relative to that machinery, its parts and their relationships, strikes a sharp, quick blow on that mechanic's mind. It cuts a very definite, well-ordered memory-street, and paves that street. The physician remembers anatomy, materia medica, pathology and the other divisions of his profession, because HE IS INTERESTED in those things, and each experience is a sharp blow on his mind. It stimulates his thought-processes.

We say, "William Jones can CONCENTRATE marvelously. No wonder he learns so easily." What William Jones does is nothing more than to FOCUS certain experiences (such as study) on his mind. He makes his observation serve as a "burning glass," and thereby DRAWS TOGETHER all of the rays of light on that particular subject. If we are not interested in that which interests William Jones, we catch only part of those rays. The balance are scattered. We get but a fraction of the MIND BLOW that he feels. We react to that information stupidly. He reacts WITH LIVE INTEREST. William Jones cuts and paves his memory-streets, while we drive over unbroken ground, leaving but faint wheel-marks on the surface.

Why shouldn't Jones have a better memory than the balance of us? Why shouldn't it be easier to drive an automobile up Fifth avenue in New York, than over a wild prairie?

No one has ever explained satisfactorily why the sounds of an orchestra record can travel up the needle of a phonograph without stubbing their toes on one another—and perhaps no one can explain why MEM-

ORY OF MANY DIFFERENT THINGS will co-ordinate, and fit in so beautifully and become knowledge. Beyond observing that this CO-ORDINATION of memory is a property of the mind, likely we need no deeper explanation. "It works," and it has always worked. That brings the peculiarity of memory-records within the scope of Natural Law, and we may observe the operations of natural law calmly and with profit, and still be unable to explain the law itself.

Similarly, we know that the STRENGTH AND SPEED of the blow, or shock, or impact, of observation will cut these memory-streets, pave them and keep them open. We know that some physical change has occurred in the brain-structure. We know these things much as we know what electricity will do under certain conditions—without advancing our knowledge as to the nature of electricity!

LESSON IV

CHOOSE YOUR CLASS OF MEMORY

You may spend a day in the business section of a large city, and ACTUALLY SEE one million different persons, without remembering one of them! And your thought, always active, always searching, examines many things without bringing back a RECORD of them.

You cannot SEE a thing without THINKING about it. Your thought may be so swift, that a moment later you have no memory of what you have seen. You see—and hence think about—the grain of wood, the marks on plaster, the DETAILS of countless things. But you save only a small part of your observations.

To believe that you can train your memory so that YOU WILL RETAIN EVERY EXPERIENCE, is expecting too much of any person's mind.

There must be special reasons why you should develop SOME SPECIAL KIND OF MEMORY.

We shall make no effort to name all of the classifications. The underlying principle is all you need. We shall name a few of the more prominent:

The clerk at the general delivery window of a post-

office, and the detective, need MEMORY OF NAMES AND FACES. Therefore, their observation narrows down to this particular class of memory. They STUDY features, statures, mannerisms and names. They FOCUS the results of their observations into ANALYTICAL THOUGHT! They IMPRESS their brains with what they have observed.

The unmusical person hears a whistle blow, and it is simply a whistle. The musician says, "Ah, that is in the key of G!" The unartistic person calls a color blue, but the artist sees a blending of several colors in that particular shade—and maybe reflections of other colors. The elocutionist reads a poem two or three times and memorizes it. The mechanician examines a piece of machinery and observes its construction and operation.

JUST AS THERE IS SPECIALIZATION IN OCCUPATION, SO MUST THERE BE SPECIALIZATION IN MEMORY. Without the memory specialization, there could be no avocational specialization.

The author observes WORDS—and their peculiarities, their relationships to one another, their musical value. The proof-reader observes and therefore remembers spelling and punctuation. The housewife remembers recipes and methods.

One person is proficient in writing and speaking ten languages, but all of us cannot be linguists. Another person knows the stars, much about eclipses and comets —but to most of us the heavens might change their design nightly without causing much comment on our part. The botanist has his peculiar memory, and the mineralogist has his particular type of memory.

We knew of a man in the Colorado State School of

Mines who could take a specimen of ore from any part of the world, "heft" it, look at it, and tell accurately what it contained—and how much to the ton. We heard about another man employed in the stockyards at Kansas City who could feel the sides of a critter and estimate within a few pounds at the outside, what the animal would weigh. We have heard of other strange memory freaks—but wherever such a freak exists, be certain that there has been CONCENTRATED OBSERVATION on that particular type of information.

One time, in the days of the old museums, we saw a country boy who had a copy of Webster's Dictionary on a stand beside him. Any one could select any word from among the three hundred thousand or more words in that dictionary, and if he pronounced it correctly, the young man would spell it correctly—and then spell it backwards just as rapidly, and with equal fidelity. We asked him how he did it, and he said, "I don't know. Once, I read the dictionary through!"

We have known ministers who could find any passage in the Bible even though one were to suggest the theme without remembering the words.

We are told that this is an age of specialization, and that statement is correct. People who become proficient in ONE thing, command the highest salaries—are the most noted in their line. If they had not specialized in one particular kind of memory, they would never have become specialists. SPECIALIZATION BEGINS WITH THE FORMATION OF MEMORY RECORDS!

It is not easy to remember things that do not seem to be suited to our interests. The "tea-taster" seems to

be peculiarly adapted to his calling. His memory centers on TASTE. The musician's memory is concerned chiefly with HEARING. The blind person, who reads by the sense of touch, specializes on THE MEMORY OF FEELING. And while to each of us a certain sense is most important, also to each of us a LIKING for some special thing is paramount. We like soil analysis or metaphysics, or golf, or motor cars, or salesmanship—or something. We are PREDISPOSED to that particular subject. Hence, it is EASY AND NATURAL TO CONCENTRATE upon that subject, and in proportion to our concentration, we succeed in memorizing. But we concentrate best on that which interests us most.

To imagine that it is good memory exercise to memorize poetry, which we shall never use, is as sensible as believing that it is the proper thing to force a child to learn to play the violin when that child has no talent for the violin, and no liking for it.

On the other hand, we find many persons with no acting talent who struggle to be actors. They do not succeed. Apparently, they have the predisposition to act—but they haven't. Predisposition is not always in line with aspirations. A person may be predisposed to a certain talent, and that talent "comes so easily," it is no longer alluring to that person. This perverseness in human nature makes people do much needless work. They seek to memorize that which their minds can never learn how to observe properly.

If we set out to cultivate our memories along lines foreign to our "mental make-ups," we may succeed in a measure, but never to any marked degree. But if we

memorize along the lines best suited to our talents, then we may make progress—and as our OBSERVATION increases, our MEMORY RECORDS become deeper—and our SPECIALIZATION moves forward accordingly.

Many an unfortunate, and equally misguided, person is seeking to cultivate his memory along lines foreign to his adaptability. That is the same as trying to fertilize soil to grow something that the NATURE of the soil cannot nourish. The fertilizer soon represents an outlay of money much greater than the value of the crop!

If EVERY PERSON could become skilled in ALL lines this would be a sorry world. We should be in the position of the ten shipwrecked persons who found themselves on a barren desert island. Wondering how they would live, one of them suggested that, by doing each other's washing, they could all make a good living! But we cannot all do each other's washing, or become proficient in the same kind of memory. Until we have learned WHAT CLASS OF MEMORY TO DEVELOP, we can make little progress trying to develop any kind of memory.

LESSON V

THE ART OF CONCENTRATION

Once, we read certain pseudo instructions relative to concentration of the mind. The author advised his pupils to "look at a spot" for fifteen minutes at a time. What value that spot could have in the life of the victim of the system, was never made clear.

You concentrate mentally on whatever excites your interest. Pick up a volume of Darwin or Ibsen, and unless you are brave, you will read what the type conveys to your sense of sight, but likely you will be using your mind chiefly to think about other things.

But if you are truly interested in Darwin or Ibsen, you will read with the same fervor that a hungry man devours food!

Too frequently, people will read "learned things," because they wish to appear learned—but if they read a thousand volumes on subjects in which they had no or little interest, they would not improve their minds. They might cause their minds to echo certain passages from that which they had read, but a phonograph could give a more faithful reproduction.

Buy a fiction magazine and read a story—one that

makes you forget that you are seated in a chair or lolling in a hammock. You seem to be about seven feet distant from the hero or heroine, and go through each crisis breathlessly. When the story is finished, you KNOW EVERYTHING ABOUT IT—because you were INTERESTED, and INTEREST BEGETS CONCENTRATION, and concentration cuts and paves your memory-streets!

Pay more attention to your degree of INTEREST, and the concentration will take care of itself. Let us say that you are a salesman. You are fairly successful—but not one of the top-notchers. You have the ability to be high-class. Mentally, you are indolent. You may resent that estimate of yourself, but remember that all laziness begins in the mind.

There are many things that will, or should, increase your interest in your work—unless you are not fitted naturally to your calling. If you are not, get out of it. Never fracture your mental processes by straining them to do that which is naturally objectionable to them.

Pride in your success will stimulate your interest. Chagrin at being a "tail-ender" will stimulate your interet, if you have any latent interest to stimulate.

A boy in school excelled in history. He knew more about kings and queens than perhaps they knew about themselves. Dates were as simple as the spots on playing-cards. When asked HOW he mastered history so easily, he said, "I am as much interested in it as some people are in fiction. I read my history the way the rest of you read stories!"

Really, there was nothing mysterious or complicated about that view of the study! INTEREST CREATES

CONCENTRATION. When you LOVE to study any subject, or LOVE your work, you naturally CONCENTRATE on it. Even though slighted work might pass muster, you think too much of your own happiness in work well done to fail in doing your best—and in TRYING TO IMPROVE ON YOUR BEST!

You CONCENTRATE. You are INTERESTED. You have no thought-room for outside things. You do not hear sounds that might disturb others. Sousa's band might play lustily outside the shop and you would scarcely realize its presence!

Many a minister's son has "gone wrong," because he was dragged to every service in his father's church. He was not interested. Religion was crammed down him much the same as castor-oil. He RESENTED being forced to accept it in such large and frequent doses. His resentment had the opposite effect from that which his parents hoped to instill within him.

Permit a friend to entice you to a lecture on a subject that does not interest you, and how much of that lecture do you carry home with you? Your mind has been traveling independently, and at times you did not hear the voice of the lecturer—and when you did hear it, you thought it was very rasping and disagreeable.

Love may be blind, but it has made fewer mistakes than those of enforced matrimony. A boy might shame his parents by refusing to be a lawyer and "hanging around" a machine shop—but in time he may become a great inventor.

If you have any predisposition to a subject, and look into it and examine it, pretty soon you are INTER-

ESTED in it—and your interest increases as your study becomes deeper.

There is a rule in the drama that is based on this basic subject of interest. In a scene, the other members of the cast center their vision and, apparently at least, their attention, on the person who has lines to speak. That helps focus the interest of the audience on that particular actor. And, in like degree, if we so arrange our studies and our work as to AVOID DISTRACTING THINGS, we shall have less trouble centering our attention on the work we are doing, or the study we are pursuing.

If many business men would CONCENTRATE as studiously on their work as the safe-blower does on his, they would be more successful than they are. The evil-doer likes to be known as an "artist." His interest in his questionable pursuit makes him a master at it.

You may resent the comparison of the burglar, but if you would find the same THRILL in your work that he finds in his, you would understand why there is so much highly developed, but woefully misdirected, talent in the world. You would also understand why such relatively NEW avocations as "movie acting" and aviation, have produced so many marvels. The thrill is very great—and the greater the thrill, the keener the interest. That is why these folks CONCENTRATE so studiously on their work. And as they concentrate, their MEMORIES carry complete records of every phase and feature of their callings. When a similar situation arises, the memory of the original situation is presented—its facts are at hand—and the judgment is formed accordingly.

Find the THRILL—the joy—the happiness in that which you do and that which you study, and you will need no further lessons in concentration. As you lack interest, you lack concentration. If your thoughts are scattered, they are not bearing down on one fine point. If you could concentrate the full force of the weight and impact of each step you take, in a compass no greater than a needle-point, you would be surprised what power you really exerted!

Were there a means of determining the PHYSICAL FORCE of thinking, we should find likely that the numbskull uses as much mental energy as the highly developed specialist. You THINK anyway. That, you cannot help. But interest CONCENTRATES thought. You no longer SCATTER your observations. You draw them down to given metes and bounds, and then your thought-energy counts most.

Love your work or your study, and you concentrate on it; and the kind of memory that you need most is at your service.

But—that is not the entire story!

LESSON VI

HOLD MEMORY REVIEWS

Unless the merchant took periodical inventory, he would not know the extent and value of his stock of goods. He is buying, selling and exchanging continuously, and after a few months, he cannot tell just what he has on his shelves or in his warehouse. He may have more money in goods than he thought, and therefore has made money—even though his bank balance is lower than it was months ago.

If memory is worth having—worth cultivating—it should be cultivated systematically. If you had a garden, you would have to pull the weeds occasionally, or they would grow up faster than the vegetables and choke the worth-while vegetation.

If you do not use memory, the memory-streets become dirty. Their pavement is hidden beneath the dust of disuse.

Remembering things is easier than most folk think—not only because of the interest and the attendant concentration that have been explained, but because of the special interest a person may find in the process of remembering. There is a good deal more fun in exer-

cising one's memory than there is in playing most games. It seems no more like work than the games. A man will complain about shoveling coal into his furnace, but he will walk ten miles after an elusive golf-ball, and call it pleasure!

If we make memory-culture arduous, then it helps us little. If it is "showing ourselves a good time," it is helpful.

Did you ever count the bills in your purse and the loose change in your pocket and say, "Now, I should have had two dollars more than I have; what did I do with it?"

What happened after this disquieting discovery? YOU HELD A MEMORY REVIEW WITH YOURSELF. Is that not true? You traced your course during the day, and really, it was surprising to find how easy it is to FORGET what has happened during THIS VERY DAY! Where could your mind be to forget—for the time—that you had gone into a drug-store, waited ten minutes for attention, and bought two dollars' worth of goods! Or, how could you forget that you went to the post-office, stood in line several minutes with your money-order application form all made out, to buy a two-dollar post-office order for a magazine subscription?

When there is some special reason for RETRACING YOUR STEPS, you do it—and it is not so very difficult, either.

Suppose you did that very thing each evening? And suppose you held a weekly review, and a monthly review? Each time you send your THOUGHT travel-

ing over your memory-streets, you cut them deeper and put more gray paving material on them.

You CLAIM to be good at memory, but get on a witness-stand and let a lawyer ask you, "What did you do between ten in the morning and noon of May 6, 1905?" and you will begin to wonder if you were really alive on that day! It is a blank to you. So is the entire month of May, 1905—and maybe 1905 itself!

The memory specialist will say, "Ah, ha! I shall show you how the association of ideas will come to your rescue!" Then he proceeds to give you a formula that is more difficult that the very act of living. He has read, somewhere, about the association of ideas, and it sounds very learned to him.

Some years ago in England, several physicians made a special study of the insane—as we presume other physicians have done in other countries. These doctors believed that if they could occupy the minds of their unfortunate patients, the particular phobia from which each suffered, would disappear. The man who insisted that he was the Duke of Wellington would begin to recognize himself as John Jones. The doctors started to make their patients take exercise, and after some months, they noticed that THOSE WHO WERE INTERESTED IN THE EXERCISE DEVELOPED THEIR MUSCLES, and became strong and healthy. Those who TOOK NO INTEREST in those exercises, and yet went through them, were AS UNDEVELOPED as they were at the start, and remained as morbid and unhealthy.

If the MIND has so much to do with the development of muscles as that, why should it have less to do with

the development of memory? Further, if the mind can make possible the development of muscle to that extent, without knowing the technical names of the muscles, why shouldn't the same keen interest develop memory, without dragging in a labored discussion of "the association of ideas," which is only part of our mental process the same as arriving at a decision?

THE TROUBLE WITH EDUCATION IS THAT WE INSIST ON MAKING THE MIND AN UNFATHOMABLE MYSTERY!

The association of ideas is as natural a mental process as any other aspect of THINKING. Ages before any philosopher gave names to the different types of thought, people had wonderful memories. They did not conjure up thoughts of concrete, granite, marble, coral-rock, bricks, mortar, masons, et al., in order to recall that a man's name was Stone! Indeed, the persons who had to blaze their own thought-trails did much better than many of us today who have the advantage of following many blazed trails!

It is remarkable that old persons, with plenty of time to think, will "dwell in the past" so much that they can recall incidents that many keen, active thinkers have forgotten. They do so by holding these frequent MEMORY REVIEWS. We who are active cannot dwell so much in the past—nor is it imperative that we attempt to remember all things we have witnessed or experienced. But if we REVIEW those things that profit us to remember, each time we recall them, they seem to build a shorter bridge across the stream of time, and the distant yesterdays with their vivid details, come nearer to us.

We know a man who, as a child, wondered if he would recall his early life after he had grown up. He started in to hold these little memory reviews, and in maturity, his memory reached back faithfully to babyhood—to an age that seemed to be too early even for thought. His friends indulgently called him a liar for his claims, but he proved his contentions on more than one occasion by giving facts to older persons who knew the communities in which he had lived.

What we do today is but the CUMULATIVE EFFECT OF OUR MEMORIES. Our skill, our knowledge, are but reflections of the MEMORY OF OUR EXPERIENCES—the things through which we have passed as well as our observation and studies.

If we close today's book and never seek to reopen it, its print becomes blurred—it grows yellow and dim with age. If we neglect property, it falls into decay. If we do not oil machinery, it rusts and wears out rapidly. If we do not USE memory, it becomes almost a blank. Until we have learned the importance of TAKING INVENTORIES OF OUR MINDS, we cannot lay claim to having good memories—and good memories often are money-makers!

LESSON VII

OCCUPYING OUR MENTAL ROOMS

The chambers of our mind are going to be occupied somehow. They may be occupied by needless, useless, extravagant, vagrant thoughts, or useful thoughts.

Many a young man who is worthless in any known avocation, can light matches in his teeth, make a coin walk across his fingers and do card tricks. He prides himself on his accomplishments—but no one cares to pay him for his exhibitions. His friends may call him "clever," and he is—like the dog that can speak and sit up and shake hands!

If we insist upon "remembering everything," we have so much active memory of no especial value, we crowd out the kind of memory that will help us the most. Many a person can quote the well-known authors, and quotes them so studiously that he cannot write a letter expressing his own thoughts. He fills the pages with mummies of other men's thoughts.

It is not necessary that we remember all things which we have "been through." Some of them we would better forget. Memory can become such an inflamed process, it is a disease rather than an accomplishment. You

have witnessed these "detail memory" victims who would start to tell a story and embellish it with their memory pictures of details to such a degree that they forgot the story they started out to tell!

Some of these memory-sharks so alter the actuality of the experience they would recall, that no one would ever recognize it. They change their memories to suit themselves. They alibi their own parts in an incident. And in time, what they remember is NOT what happened—nor is it much like the reality. To them, it is FACT!

It is easier to remember the truth than it is to remember a falsehood, but a lie—oft repeated—will cut as deep a memory-street as a fact!

Here are some utterly useless types of memory—not all by any means, but a few of the more flagrant classes:

A person remembers the quibbling details of the small-talk of a conversation—with startling fidelity. If that person were asked to memorize a message of importance, he likely would fail.

There are people who try to remember pain. But pain carries no memory. The fact that one has suffered is remembered, but that memory does not bring the same keen torture. Memory of pain and memory of "hard luck," are not the best kinds of memory to cultivate. We can remember, with profit, whatever bravery we showed in extricating ourselves from the slough of bad times—and the processes we employed. If we dwell much upon our suffering, we fill the active galleries of our minds with harmful thoughts. Why do it?

With biting clearness, we remember the slurs cast

upon us by our enemies. Why clutter up our memory-streets and parks with such litter? Can we not use that same thought-energy to more constructive advantage than by employing it upon objects of our dislike? If those folk are our enemies, let us try to forget them, because if they do not merit our love, surely they do not merit the expenditure of our precious energy!

Why should any person seek to perpetuate NEEDLESS INFORMATION? When such a strenuous sales campaign was inaugurated for the sale of a certain popular encyclopedia, many folk thought that the farthest reaches of knowledge would lie in the direction of learning everything in those twenty bulky volumes—but the specialist knows that if he were obliged to depend upon the information conveyed to him through the encyclopedia, he would NOT be a specialist!

If one's father was French and he detested a Spaniard, is that any good reason why one should go through life hating Spaniards—particularly as the father's feelings were caused very likely by contact with one disagreeable Spaniard?

ALL memory is no more to be desired or cultivated than an appetite for all food. Some foods disagree with one. Some memory is harmful to an individual. ANY memory is harmful if it takes up necessary and valuable room in the mind. Memory that is exercised diligently, will project itself into one's daily thoughts. If that memory is needless or harmful, it injures one's thoughts, one's work, one's progress.

The person who longs to possess unbroken memory—to the smallest detail—may be seeking something far more harmful than he suspects. But if he searches for

and cultivates those memories that are constructive, he will move ahead much faster, because WE CANNOT LIVE THE PAST AGAIN. THAT IS GONE. OUR FUTURE SHOULD CONCERN US MOST, AND THE MEMORY THAT WILL HELP US IMPROVE THE OPPORTUNITIES OF THE FUTURE, IS THE ONLY HELPFUL MEMORY!

There may be men who are superior in many lines. We have never met one. The great physician may be dull in other studies. What could be gained by being a specialist in law, chemistry, astronomy, botany, surgery, languages, art and a number of other things?

It is not the best idea to claim to be a memory-shark, because "pride goeth before a fall" in memory as much as in any other direction. The specialist of thirty years of age may receive compensation of twenty thousand dollars a year, while the "Jack-of-all-trades" receives three dollars a day, doing odd jobs!

There are many "Jacks-of-all-memories," who pride themselves on their "general knowledge," forgetting the adage that "a little learning is a dangerous thing." The half-informed person is far worse off in the race of life, than the person who specializes on one kind of knowledge, and masters it!

There is many a salesman who thinks that "he can sell anything," whereas his frequent jumps into this class of business and that, make him unfit for any kind of salesmanship. He sells the goods and the service of his house, and unless he KNOWS that which he sells, how can he sell it well?

The ham actor says that he is a marvel in comedy, tragedy and any part, but he remains the same ham

actor! He is generally "at liberty!" He does a little of all kinds of acting, but none well. He has REMEMBERED A LITTLE OF MANY THINGS HE NEVER MASTERED, and thereby takes up valuable brain-space that should be devoted to one specialty in his line.

When memory helps us pick out the kernels of knowledge that will nourish us in our work, memory should be cultivated. When memory seeks to master a miscellany of non-essentials, it is harmful. Beware, then, of the person who says that "I never forget anything." A magpie may qualify as well as he!

MEMORY MUST BE CONSTRUCTIVE. IT MUST TAKE INTO ACCOUNT THE TRUTH THAT ACTIVE THOUGHT HAS ONLY SO MUCH SPACE FOR INFORMATION. Do not crowd the room you need to progress!

LESSON VIII

FORGET YOUR MEMORY-ERRORS

As we pass along Life's Highway, we form opinions that later prove to be erroneous. The child, riding along with its parents, sees the moon as every cross-street is passed. "My," observes the little one," how many moons are out tonight!"

It is only a question of time when common observation will prove to that child that it was mistaken. But there are times when errors creep into our minds and are not so easily dislodged.

Col. Roosevelt told, in his autobiography, about some bauble in the family that he had regarded as very costly. He carried this idea into mature manhood, but one day it occurred to him that the special article he had treasured all those years, was not at all costly, or particularly useful!

At times, gossip points its bony finger at some person and says, "That person is evil—oh, so fearfully bad!" If we never correct this idea, we shall employ our memories to work a great injustice against an honorable person.

We might continue to cite instances to prove that

there are MISTAKES OF MEMORY, due to mistakes of understanding at the time that memory was formed. If these errors are never cleared away, those mistakes may become mental barnacles that impede our thought-progress. They may be rank injustices against others.

There are errors of common heritage. Many persons believe that the sting of a scorpion or the bite of a tarantula is always fatal. Medical men say that it is not!

If we are not careful, we cherish wrong impressions. We persist in them as memories, until they have formed unhealthy growths in our minds. If memory-culture depended solely on being able to REACH OUR MEMORY RECORDS at any time, that would not be so difficult—but let us be certain that the things we remember are CORRECT as well as HELPFUL.

The woman who can talk about nothing but her operations, is not very agreeable company. That is her memory-hobby and it is cultivated to a painfully accurate degree. The man who can remember only the injustices he has suffered, becomes an unpardonable bore. We all have our own troubles. We should try to forget most of those.

But if we wish sincerely to cultivate our memories, then let us ANALYZE THAT WHICH WE REMEMBER. If we find that a memory is either incorrect or useless, why employ it? Why carry a dead cat around with us because once it was a very beautiful tabby?

Some persons stop growing up mentally very young in life. Some carry, for instance, the memory of youth —and the desire for youth becomes a mania. Others carry the memory of the time they were rich—whereas now they are poor—and the memory of their better

days prevents their progressing to the point where they can bring still better days!

WE MUST ANALYZE. We must not be afraid to say that we have forgotten or that we were wrong. If you refuse to readjust your mental equipment to fact, what is your mind manufacturing? It really is a manufacturing plant, and its products are your SUCCESS and your HAPPINESS. If it fails to produce these results, it is not giving a good account of itself.

Any system of memory-cultivation that fails to weed out error, is a very pernicious system. It is dangerous.

A mother dies. Her little one grieves. But as time passes and new experiences come into that budding life, memory of the mother begins to fade. Should that memory be kept alive through frequent reference to her death, or through referring frequently to her love, her beauty of character, her goodness and kindness?

Too often we seek to keep alive that which were better buried, and we bury the memory that we would better keep alive!

It is true that some people "live and learn," but too many just live. It is a fact that EDUCATION is the desire of the majority of persons, but that too many by far fill their minds with useless, hindering memories—and cherish errors of memories to their own lasting, or at least prolonged, detriment.

If all we have in life is the desire to "show our smartness," then we are remembering things that do us no good. There are men and women who fill their minds with catch-problems, conundrums, the spelling of unusual words, and like tricks that will "catch" most persons. And those who persist in these needless, silly

memories feel that they are very learned because they have "stumped" somebody. If such persons would make an effort to remember more of the better and more useful things in life, they would no longer worry about their being regarded as paragons of wisdom.

Whenever you touch upon the subject of memory, you are thinking about something most vitally YOU. And until you realize that you are not the finished pupil, but that you are still climbing the hill of learning, you will not form a proper estimate of memory and its value—nor will you seek to remember those things that are concerned most with your progress. If you remember for the sheer glory of remembering, then you will remember the errors with the facts—the bad with the good.

Certain classes of memory imbue you with FEAR—with DOUBT—with MISGIVINGS. Such memory anchors you to the past, and that is always to be avoided, because your progress MUST BE FORWARD.

Certain memories, such as injustices and terror, may so incapacitate a person as to make him a physical and moral coward. That is memory just as truly as remembering the multiplication tables—but which is the more helpful?

A writer aspires to be literary, and fills up his mind with a vocabulary that is over the heads of ninety-five per cent. of our population. If he writes "past" his readers, of what value is his writing? Perhaps he never succeeds until he has FORGOTTEN thousands of those words! The "big words" exist just the same. They are in the dictionary. He learned them. But—do

these facts justify that writer in persisting in using a vehicle of thought that means nothing to most persons?

We find thousands of men who learned trades in the old way, and who refuse to learn the newer and better ways. What have they gained? Their MEMORY of the old methods has proved barriers to them. They never regarded those old methods as crude. They have never compared their own progress with the progress of other workmen. They have never ANALYZED that which they persisted in remembering. Is memory an asset or a liability under these conditions? YOU know the answer!

If you wish to cultivate your memory, then really CULTIVATE it. Pull up the weeds of useless things and erroneous things. Just because you can remember something valueless, does not give it value. A young man might be a clever pool player, but the poorest clerk in the office. He might remember all about his dexterity with the cue, and very little of the facts of his bread-winning labors!

LESSON IX

MEMORY AND EXPERIENCE

In this School of Life, we are passing through the refining processes of EXPERIENCE. And experience means not only the things we pass through, such as our goings and comings and our adventures, but it embraces as well, our studies and our thoughts. Some of the most important experiences we have, are thought-experiences or study-experiences.

But there is also a PRACTICAL SIDE to experience. Until we have DONE a thing, we cannot say that we know it.

There is a binding link between THINKING and DOING. When we have the proper conception of any subject, that proves that our ideas conform with the actual work that would be involved in putting that knowledge into operation.

In anything pertaining to life, we may find illuminating suggestions. The circus presents its own lessons. To illustrate the point upon which our discussion now pauses, we shall take the occupation of the acrobats. Some are Europeans—some Americans—some Africans—some Australians—others Asiatics.

It is said that, before a Japanese acrobat attempts to perform any new feat of tumbling, he sits quietly and MEDITATES on how to do that particular acrobatic trick. He uses his MEMORY of acrobatics, and "figures out" just what muscles will be brought into play—when he is to make a particular turn in the air—what the problems of equilibrium will be.

He does not attempt to TRY the act until he has "thought it out." When he is quite certain that he has a proper conception of what is to be done, and HOW it will be done, he steps out on the mat and—DOES it!

What did he do but CALL UPON HIS MEMORY, and ANALYZE the EXPERIENCE-KNOWLEDGE that his memory called up? Could many progressive men and women do as well, there would be more efficiency, less error and a smaller amount of vain boasting!

Experience, no matter what its nature may be, would be of small service to us unless we USED it. And to use experience, calls for the exercise of Memory!

Witness this difference between the progress of two pupils, after they have graduated from school: One of them remembers the PRACTICAL SIDE of his teachings, and seeks to make the best use of that which he has learned. If he has formed wrong conceptions in the past, he corrects his ideas as he passes through the active work he has selected. He realizes that he may have studied many subjects just to learn HOW TO THINK—and that he has studied PRINCIPLES that lend themselves to practical work, without really teaching all there is to know about that work. He progresses. Gradually, he gets away from his text-book ideas—but saves from his SCHOOL MEMORY that

which will help him move forward. And that young man has really benefitted most by his education.

The other young man is so positive that his learning has been complete, he seeks at all times to MAKE HIS WORK CONFORM WITH HIS THEORIES. He is rebuked, but persists in believing that what he knows is "the real truth," and that there is some grave error on the part of those who seek to correct him!

Never attempt to separate experience from memory!

Apply this same principle to any phase of life. As we work and study, as we come into contact with different people and with new features in our own work, we learn things which we did not suspect existed. And we begin to see, if we study diligently, that we were nearly right in some of our former views—correct in others—and entirely at error in others. But if we insist that WE MUST REMEMBER ALL THINGS through which we have passed, what a drag that may be upon our progress. Here are two men. They had equal starts in life. One is a big success and the other is a failure. The big man goes right through theories to FACT. He does not dwell on the false notions he had in the beginning. He sets aside all that is valueless. The failure remembers the theories—his hobbies—the little hurts to his pride—the needless and harmful things!

EXPERIENCE in time will show us where we were wrong—and even though our memory may teem with instances that incline us to cling to our former mistakes, of what value is that memory? Certainly, it is likely to be very harmful.

The cultivation of memory that disregards the value of experience, both past and present, and that does not

take into consideration the FUTURE DEMANDS OF PROGRESS, is a harmful system. There may be great pride in "remembering all things," but if that tenacity of memory only hinders our progress, where can we find any satisfaction in it?

Many a child grows up to be much more learned and useful than his father, but the father longs for the days that were—with their misery and their mistakes. The father becomes a slave to useless memory. The boy sets his face toward greater achievements, and blots out from his thoughts those memories that bind him.

What does your memory hold that will HELP YOU in solving today's problems? What does your memory reveal that will help you step ahead tomorrow? Perhaps the best thing in your memory is the knowledge that you have learned to do things better through knowing how and why you erred in the past. Perhaps the most helpful part of your memory is that which brings to your aid the knowledge that you had courage to overcome obstacles when you were not so well qualified to cope with them as you are today.

If the pianist did not have a PROGRESSIVE MEMORY, then he would never become more efficient. His crude efforts in childhood were but STEPS that carried him to higher levels in his profession. Too many people place too much importance on their memory of earlier efforts, and regard themselves as very brave and wonderful. They cling to these memories of commendable efforts they once put forth, and expect to be praised for what they did years ago.

Thus we see that memory is a subject both broad and deep, and that we cannot build a temple to memory,

and forget all else. We cannot make memory a paramount thing. Until we have made it SERVE OUR PROGRESS, it is more of a handicap than a help.

How much better is the practical side of the memory subject than an over-learned effort to discuss profoundly about subconsciousness and weighty metaphysics. We LIVE our lives in a practical way, and surely any philosophy affecting our lives should be equally practical, and less "booky."

If we make ourselves believe that we are more profound than our work proves us to be, what have we gained? If memory becomes a hobby with us, and we worship it for its own unadorned sake, then memory is of small value. Only as it HELPS US MOVE AHEAD, is memory of any value at all!

LESSON X

THE MILESTONES OF MEMORY

In the lives of each and all of us, there must be certain MILESTONES OF MEMORY. They represent those periods in our lives when we took the most important STEPS OF PROGRESS.

The day we mastered some evil habit, is a memory-milestone. The day we found courage sufficient to emerge from a state of serfdom, we created another milestone. The time we set about to LEARN something, and never wavered from that course, we were placing another milestone along our Memory Highway!

History is nothing but a composite memory preserved in records. Does history persist through telling about all the little inconsequentialities of kings, queens and courtiers, or by giving us the story of the UPWARD STRUGGLE OF MANKIND?

There are various students of history. Some are concerned with the learning of ancient peoples—others with their laws and so on. History, therefore, reveals many important truths about the progress of humanity. But the great milestones of progress stand out clearer

than all events. There were conditions and movements upon which the forward swing of mankind depended. When these conditions were NOW—when they were being lived—they may have seemed to be of no greater importance than many other events of those days. But the other events have been lost sight of, in considering the greater epoch-making movements.

Today, there may be something in your experience that will have much to do with your progress. It may seem of small importance right now. Days, weeks, months or years may pass before the real value of that circumstance may impress itself upon you. And there are decisions that you make, that will become milestones in your future. The nearer you are to any event, the less you comprehend its importance. And the thing that today you think you must remember always, may fade away among the inconsequential as time passes. You are not always in position to make your memory-selections right now. You need the PERSPECTIVE of the passing years, perhaps, to form your proper estimates. Maybe you need more ripe experience before you can select those circumstances and those decisions in your life that were helping shape your future.

If you were to accept a rule that would tell you to remember everything that happened to you today, that rule might prove cumbersome, and even injurious, were you to follow it. That would be equivalent to saying that ALL that you have experienced is vitally important! It is like saying that the rapid, willy-nilly searchings of your thought, or the sense-observations that press upon you from all sides, should be remembered. You realize that the memory of these endless details, of

itself, would prevent your having new experiences. If you give so much time to memory that you lack observation of what is going on around and about you NOW, you will extract but little value from your present experiences.

You are living NOW, and for the FUTURE, and any memory exercise that would rob you of time and energy, is certainly more of a hindrance than a help. Let the memory-sharks brag of their intricately error-proof memories—but remember that by their very act of making an embalming room of their minds, they are shutting out many of the live, vital thoughts and observations that they need right now!

The subject of memory can as easily become a matter of insanity as anything else. With some folk, it is a mania. So loud are their boastings, that when they are caught wanting, they feel criminally inclined. They have taken a false stand, and false stands have to be deserted some time or other—and the later this desertion occurs, the more embarrassing it is!

Memory is very valuable, but not all memory. Recalling what had taken place, is a worthy mental attainment, but it is not all there is to life. If everybody was supposed to remember everything, reference books and books of account would be of no value. If we had such magnificent memories that, once we read a thing, we would have it at our tongue-ends always, we should soon find ourselves in a position of parrots. We would be REPEATING to such an exaggerated degree that we would have neither time nor energy to move forward.

There are MILESTONES OF MEMORY that will

aid us—and that will give us the real value in memory. Let us find them—recognize them as we can—and learn the lessons they teach us.

* * * *

We offer no resume to this treatise. If we were to finish our discussion of memory with a tabulation, then you would attempt to remember the tabulation, and pay no attention to the REASONS WHY that have accomplished each statement.

The proper exercise of memory is something to be encouraged. It is a fine possession. There is a function of memory that is necessary in our progress, and in our character-building as well. Let us find these features of memory, and cultivate these features and leave with the remnants in the rag-bag and on the ash-heap, the useless, futile memories that we shall never use to good account so long as we endure.

Memory, properly cultivated, will assist us in sharpening our observation, in overcoming our mistakes, and in balancing our judgment. But to say that memory is greater than all our other faculties, is equivalent to saying that one part of a machine is more important than the other parts. The mind serves best when its faculties CO-ORDINATE! The well-balanced mortal is more progressive and infinitely happier than the one-sided person, whose development runs in one direction, and with that tendency of no particular use.

Cultivating memory is much like raising flowers. By always selecting the healthiest and best seeds, and planting them in the best soil, a refinement will be attained that would be impossible in any other way.

Without memory, there could be no learning—no life. But to think too seriously about memory is as bad as thinking too much about one's heart. Were a person to concentrate his attention for long periods on the beating of his heart, he might lose his reason. If a person concentrates too much upon memory-culture, he gets the wrong impression of the value of memory, and receives the least good out of his efforts to remember.

When the cultivation of memory is pursued along rational lines, that cultivation proceeds WITHOUT EFFORT. It becomes as much a part of the process of thinking as recognizing the words we see in a newspaper. When memory is cultivated properly, a person observes and thinks in a manner that makes that memory RETENTIVE. The mind that makes the best use of itself, is not under a strain—and the cultivation of memory that gives one the right kind of active memory, is not burdensome. It is natural, because every function of life, operating properly, is natural—and that which is natural, is without burdensome effort!

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